

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XVI.—NO. 3.]

HARTFORD, SATURDAY MORNING, JANUARY 28, 1837.

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THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD,

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
CHRISTIAN SECRETARY ASSOCIATION.

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From the Presbyterian.

INTERESTING CORRESPONDENCE.  
Copy of a Letter from the late Dr. Porter, President of the Theological Seminary at Andover, to Dr. Beecher.

ANDOVER, May 22, 1833.

MY DEAR BROTHER,—Though I can scarcely command one moment, for writing, amid the hurry of preparations for a journey which have accumulated upon me at this time, by the severe illness under which I have been suffering; I cannot quietly let slip the present opportunity to express to you some of the thoughts with which my heart is burdened. You are already aware that I have felt some serious apprehensions respecting certain changes in your theological opinions, which you profess to have made of late years; that is, as some of your remarks imply, changes gradually made during many years; others, that they are chiefly quite recent.

I can not, and I need not spend time in professions. You are my old friend, and know that I have as much confidence in your integrity as a man and a master as you could demand. I need not stipulate that you shall not misconstrue my motives. I know you will not, and whatever is amiss in my manner you will excuse. I claim no right to dictate how you shall think and preach; but I claim the right to tell you all my heart on any subject, as a man talks to his friend. It is several years since occasional remarks from Connecticut ministers, and one transient conversation with you, gave me some apprehensions as to your views; but nothing serious existed in my mind till I heard and read some speculations of your son, in which I understood you too, coincide; and heard the echo of your own sermons in Boston; and had from you in conversation some disclosure of your views, and what I understood as an acknowledgement of general coincidence with the published views of Doctor Taylor.

If you ask me here to specify what I think wrong in your, or Dr. Taylor's views;—one of the worst faults I find, is, the indefinite and obscure character of these views. In all the annuals of Theological discussion, I have seen no match for Dr. Taylor's obscurity. I mean when a man has good sense, as he has, and can preach with perspicuity. And as for you who certainly can speak and write as clearly as any man on common subjects, I understand that you, as well as Dr. Taylor, are beginning to complain (as system-makers have been wont to do) that you are misunderstood. So far as I have any distinct conceptions of the new views embraced by you, or ascribed to you, the faults I find are chiefly these, viz. That those views are not built on the Bible, but on philosophical theories as to man's mind and powers of agency; that your preaching does not draw its proof from the Scriptures, and therefore does not lead man to "search the Scriptures" as much as the plain serious preaching common in New England pulpits; that you exalt one part of Calvinism, viz. human agency, so as virtually to lose sight of its correlate, human dependence; and thus make regeneration so a result of means and instrumentality, that the sinner is born rather of blood or of the will of man than of God; and finally, that your views would cherish presumptuous reliance on means in ministers, and in penitent sinners so as (in direct contravention of your own meaning) to frustrate revivals of religion. It is certainly more consistent with the Bible to represent well instructed, anxious, inquiring sinners as more likely to be saved, than one who is ignorant and careless, or else means would be useless. And though I presume your meaning goes no farther than this, I apprehend your system goes much farther in effect, as you are understood; for you are understood to propose that you will take a sinner, careless though he may be, and in a certain process of means, attended with an unholiness, you will in a moderate period return him a converted man. In other words, you are supposed to be thus unwittingly reviving the Arminian notion of gradual regeneration by light, or what has been sometimes termed reliance on unregenerate doings. Much of this you will say, is mistake; this presents another aspect of the case. Whether you suppose your new views to respect the substance of Calvinism, or the modes of exhibition, is perhaps not very important, while you do make the impression on Calvinists, and anti-Calvinists that you are modifying the system in its essential parts; and that unconsciously to yourself, with an improper confidence that the Gospel as you preach it, will awaken no objections in ungodly men. Your remarks to me implied that in the general current of Calvinistic preaching in New England, there is a great and radical fault in making the Gospel offensive by the manner of exhibition. Now there always will be some rash and unskillful preachers; and I have no doubt that our venerable fathers, Mills and Hallock (e.g.) sometimes strained points; but as a general thing it

never was so, and never will be in our pulpits, that an indiscreet fidelity is the leading defect of preachers. A thousand causes will prevent it. I lament that you are making the impression to which I have alluded, for several reasons.

1. The real Gospel however skillfully published, if preached clearly will be opposed. Experience has decided this. If you say, this has resulted from the wrong mode of preaching, I add—God has decided in his word that 'the carnal mind is enmity against himself.' Christ preached wisely, no doubt, yet to his hearers he says, (not, ye) who would have loved me and my Father, if ye had seen our character truly, but,

'Ye have seen and hated both me and my Father.' You alarmed me, brother Beecher, when you explained, as Unitarians do, the opposition of Christ's hearers into their natural prejudices, as Jews; implying that Christ's preaching would not be opposed now. If this is so, Paul made a great mistake when he classed Jews and Gentiles together as enemies to God.

2. I regret the impression you have been making because the grand danger of the ministry has always been a tendency to modify the Gospel to appease opposition. There is a large number of orthodox ministers in New England who, from family alliances, from constitutional delicacy of temper, &c. &c. as I hinted above, will temporize, and make smooth work, from an honest conviction that a full disclosure of the truth would alienate their hearers. The bitter revilements of base men have been gradually and insensibly leading Calvinistic ministers to hide their co-ors, and recede from their ground. Dr. Spring's church at Newburyport, and Park street, especially in Dr. Griffin's day, and a few others have stood like the Macedonian phalanx, but others have gone backward. Caution, caution, has been the watchword of ministers. When they do preach the old standard doctrines, it is so guardedly a phraseology that they are not understood to be the same. You know as well as I, but if I am not mistaken, thirty years ago, ten sermons were preached in New England on Total Depravity and Election to one that is preached on these doctrines now. I know well that fear and interest are not your motives as a preacher. But I suppose you have honestly adopted a philosophical theory, which will lead you (and that with a view to man's salvation) to lean towards a modification of the truth by unwise efforts of policy, (I cannot get a better word,) to render it palatable to men. But to bring men's hearts to the Gospel, is quite an other thing from bringing the Gospel to their hearts.

3. I lament the impression above stated, because it is a fact, that your mode of preaching has led anti-Calvinists, whether Arminians or not, to insist that you are not a Calvinist. It becomes you as a man of sense and piety to explain this fact to yourself. And the case becomes still more imperative, if your most substantial and intelligent brethren are apprehensive too. These brethren, if I understand the case, are among the most discriminating and excellent ministers of the land. When I told you how one of them felt on hearing you preach from Haverhill, you said that probably three fourths of your brethren would have the same feelings in the same circumstances. Really, brother, you surprise me by that declaration, accompanied by another, that these good brethren must be brought to the light by gradual and not by violent transition. But why should these good brethren be alarmed should they hear your system preached out? Because they would misundertand it? Then take care that its basic not darkness. If you cannot make clear heads, combined with honest hearts, comprehend your meaning, what sort of a system must this be to enlighten and save the world? Why then would these brethren be alarmed? Because they understand your system and solemnly dissent from it? Take care then that its basis be not error. Three fourths of your brethren may dissent from you, and yet they be wrong and you right; but that dissent imposes a solemn claim on you to lay your foundation with care. Who are these brethren? Men whom God has blessed above all others since the Apostles' days, as his own chosen ministers. Men of capacity, and some of them not inferior to yourself in theological knowledge and powers of discrimination. In New England there are three hundred ministers who are men of thought, and some of them of extended reading. I should not dare to say or think of such men that they would, on any important points of difference between them and me, renounce their opinions and embrace mine when mine should be disclosed to them.

Brace up now, brother Beecher, and bear away with my plainness like a man, as you are. Once in a century or two, the church needs a great reformer to arise. Some of your remarks have seemed to mean (what brother Beecher ten or twenty years ago would not have dreamt of) that you were born for this end; and that the theology of New England is the theatre of operation. I do not tax you with ambition or vanity. I have thought you uncommonly free from both, considering the high estimation you have honorably attained. Of the powers of your tongue and pen for popular impression, no one has a higher estimation than I; and you must long have been conscious of these powers yourself. I have gloried and do glory in your usefulness as a champion of the Sabbath and other great and good objects. But then I do not think you a metaphysician, born to tear up the foundations laid by Edwards. You are a Rhetorician, and a popular reasoner. Your forte

is impression by vivid argumentation, and appeal from common sense, and boundless stores of illustration. I praise God that he has given these talents to a man whom I so much love and respect. But I would much sooner trust Dr. Hyde, for example, to search out the flaws in a system of metaphysics, than brother Beecher.

4. I lament the above impression because conflicting speculations among the orthodox, are peculiarly unreasonable at the present time. Arminianism received from the hand of Edwards its mortal blow, of which it lingered more than half a century in New England, and died. You and I can remember its last moments in Connecticut, till the race of wig-men for the corporation of Yale was run out. Hopkins with some hyper notions, helped to settle the work begun by Edwards on a firm footing; so that except Cambridge folks, not an Arminian candidate has been to be found, or has been wanted in New England for many a year. Our orthodoxy has settled into a solid, tranquil, Scriptural state; and perhaps no body of ministers since the world began, have been so united, and so manifestly blessed of God, as ministers of New England. For the last thirty-five years, Massachusetts, indeed, has been an exception for a part of that time. Twenty-four years ago Dr. Azel Backus and I visited Boston, and found old Calvinists, (Arminians) Calvinists, and Hopkinsians, all pulling different ways, while Connecticut was quiet as a clock. This was then the region for original geniuses, every man having his 'Psalm' and his 'doctrine.' Every man putting forth his 'Bible News,' or his book in some form to show that he was an independent thinker. As the battle has waxed warm with the Unitarians, all these parties have ranged under two banners; and for several years I have rejoiced to see Trinitarians and Calvinists in Massachusetts merging their minor differences and uniting in one phalanx against the common enemy. Judge, then, what must be my anxiety when just at this conjuncture of solemn interest to the church, a battery is opened in Connecticut, and a standard raised, and a campaign begun that threatens to divide our forces; and judge what must be my regret when my most intimate associate (but one) in the Connecticut fraternity, called to Boston as a captain of the Lord's hosts against the enemies of our faith, gives me to understand that he feels bound to preach such modifications of his former sentiments, as will seriously alarm his best brethren. It were vain to hope that all this alarm will subside in a few months, and that Unitarians will not learn the secret that we are divided. It were vain to hope that any change, touching the vital points of New England orthodoxy can be accomplished silently, or can be accomplished at all without public discussion. The thing has gone thus to its 'Ne Plus' from dread of division; but push it further, and a battle royal is inevitable. Our hills will ring with the noise of conflict. Our brethren at the south and west will turn away with sighing from the land of the Pilgrims, as the region of theological speculation. The spirit of God will forsake our churches; and Unitarians, Ah! Unitarians! what will they say? Dear brother, if necessity is not upon you, if you are not impelled by a constraining sense of duty to open this campaign, I beg you to pause and think, and pray, and search the Bible still a few months longer, before this Rubicon is passed.

To these crude and hasty thoughts, (which I should not dare to hazard in this rough manner except to you,) I have but one more to add. If necessity is upon you and you must go on without regard to the opinions of your brethren, in good conscience you cannot use the plural pronoun in debate with Unitarians. You should speak for yourself only. You must be aware that on the subject of Infant Damnation for example, your Calvinistic brethren would not have chosen you as an organ to express their views in many respects as you have done.

Now, my dear brother, I must stop, as I have not another moment to spare. If all my apprehensions are needless, I hope they are also harmless, except as they may give pain to your heart, which I would gladly avoid. Your age and standing render you inaccessible to such remarks as I have made, from brethren younger than yourself. From me, your old friend, you will take nothing amiss, and whatever is wrong in this letter, you will forgive.

With unalterable affection your brother,

EHENEZER PORTER.

PECULIARITIES OF CHRISTIANITY.

*Its treatment of enemies.*

Some religions have been introduced and propagated by violence and the sword, as the Mohammedan; but when Christianity came, it came bringing peace and good will. As soon as the Messiah had collected a few followers, he announces to them in his sermon on the mount: "Love your enemies; do good unto them that hate you, and pray for them that despitefully use you and persecute you." And having given such precepts and exemplified them in his own life, he yields to death praying for his enemies. It would be expected that a command to which the Saviour gave such prominence in his doctrines, and which he exemplified even in death, would be a distinguishing trait in his disciples; and this has been the case, though with some exceptions. St. Stephen died, praying, "Lord lay not this sin to their charge." Paul desired that not only Agrippa, but also all that heard him, were as himself, except his bonds. And during the persecutions, whether before the days of Constantine by

Jews or heathen, or by the Catholics upon the Protestants, or later still by the church of England towards the Covenantors, Christ's true disciples, both in life and death, in precept and example, have given a like prominence to the forgiving of their enemies.

All that Oriental learning and wisdom had been able to do or teach was this: Do unto others as they do to you, love them that love you, do good for good. These were their precepts, and their general practice was in accordance to them. But Christ showed men a more excellent way. As ye would that men should do unto you, do ye even so to them; but I say unto you that ye resist not evil; he ye as your Father in heaven who doeth good unto the unmerciful and unthankful; and in the only prayer which he ever taught to his disciples, thus:

"Forgive us our trespasses as we forgive them that trespass against us. If there are difficulties between any, they are easily settled when such persons embrace pure gospel principles.

Hence it is that our Redeemer's kingdom is denominated a *peaceable kingdom*; and hence it is that wicked men will say that if such men as Christians they ought to be good men. Do some of Christ's professed friends fail to exemplify this precept, still, *Love your enemies* stands written in bold relief upon every page of the Gospels.

But have all obeyed the gospel in respect to this precept? Surely not. Professed Christians have not only not loved their enemies, but have hated them. The Crusades, or as sometimes called, the Holy Wars, attest that once at least, almost all christendom had forgotten this precept of the Gospel. Ever since, there have been some who have not duly regarded it; Italy, England, America even, have felt the truth of this remark. But these exceptions do not alter the immutable truths of God; it still stands recorded, if not in every nominal christian's heart, at least in his Bible, *Love your enemies.*

A disregard of this precept has caused all the evils we have suggested, and ten thousand more. A perfect regard to it will put an end to wars, unite Christian denominations, and hasten on the millennium. The world about us know their duty, but do it not. They want to be persuaded rather than informed. Let Christians in love and union among themselves, move forward together in every good enterprise; let them love their enemies, and pray them in Christ's stead to be reconciled to God—and the Redeemer's kingdom will advance as did it in primitive times, and soon spread into all the kingdoms of the world. Such a testimony, united in every member of the Christian community, will convince the world, and they will no longer reject the overtures of grace.—*Morning Star.*

THE ALTAR AT ATHENS INSCRIBED TO THE UNKNOWN GOD.

When St. Paul visited the famous city of Athens, he beheld, among a great number of other altars, one which bore this singular inscription, *To the unknown God.*

The apostle very justly observed that they were much addicted to *daemon worship.* History evinces fully the truth of his remark. Dr. Ellis, in "The Knowledge of Divine Things," from Revelation, not from Reason or Nature, has given a collection of facts which illustrate this subject, but which prove that altars to unknown gods were not uncommon among the Pagans. A few pages shall be transcribed.—Page 259, *et seq.*

"The first altar at Athens was built by Ceropis: where they so prodigiously multiplied, that Pausanias says, there were more images and altars there than in all Greece beside. Athens was called the *Country and Shop of the Gods;* and Xenophon complained that the city was made by one altar. Cicero calls it 'a city crammed with temples;' and, one in Pe-tronius observed, 'Our country is so filled with deities, that you may easier find a god than a man.' It was truly the *Pantheon* of the world, having one temple in common to all the gods.

"St. Paul was deemed a seitter forth of strange gods,'—literally, 'of foreign demons,' to which their itching ears gave immediate attention. Strabo notes, that *their hospitality to strangers extended to the gods.* By the law of Athens, no foreign god was to be admitted till licensed by the Areopagus, which had the sole power in religious matters; yet the severest laws were enacted, and every citizen commanded to worship the gods and heroes as the laws of the city required; and they who observed not the appointed ceremonies, were immediately dragged to the court of Areopagus. This court assembled on the Hill of Mars, because that god was indicted and tried for murder by a jury of twelve gods; but acquitted: and here were Socrates and others tried for invading religion and undervaluing the gods.

"Hither was St. Paul brought, as a publisher of foreign gods and doctrines. 'Jesus and the Resurrection,' to be examined concerning them; though, perhaps not as a criminal, but as a benefactor, in having a new worship to propose to a people zealous above all others, in what they called religion; but the contrary opinion seems preferable, that he was carried thither as a 'babble, a retailer of scraps.'

"An altar with this inscription,—*To the UNKNOWN GOD.*

"It was a custom among the ancients to engrave on the altar the name of the god to whom it was dedicated; which, at Athens in

particular, was necessary to distinguish them amidst the flux of the most remote and strange ones from all parts of the world. Amidst this variety, there was one, probably many, to the unknown God. Philostratus says, that at Athens 'there were altars to unknown gods or demons'; and Pausanias also mentions them in the plural number; by which Grotius thinks might be denoted, many altars to the unknown God. Critias, in Lucian, swears by the God unknown to the Athenians. Accord-ing to Oecumenius, the whole inscription was thus:—

*To the gods of Asia, Europe and Africa,  
To the Unknown and Strange God.*

The crowding him among all the demons in the world, proves them to be ignorant of his nature; as the placing him among the strange gods does that they had received him from others, and were not the authors of the discovery.

"There are several reasons given for erecting such altars; but the most probable is, their superstitious fear of *omitting any god*, which, amidst the uncertainty of so many religions, might easily have been done; or it might proceed from their not knowing what god to ascribe some remarkable benefit or deliverance to, and therefore, in gratitude, erected an altar to the unknown one. Diogenes Laertius gives this account of their rise: 'That Epimenides staid a plague among the Athenians, in this manner. He took a black and white sheep to Areopagus, whence he let them go which way they would; commanding those that followed them, that wheresoever they lay down, they should sacrifice to *some fit and proper god.* The calamity ceased; and to this very day, says Laertius, there are altars to be found without name, which were then made in memory of this expiation.'

"Nor was this custom peculiar to Greece; the Romans also erected altars on the reception of any sudden benefit; as that to *Adoption*, mentioned by Tacitus, l. i.; and another to *Revenge*. So the ancient Romans, when they felt an earthquake, betook themselves, by public command, to *religious observances*; but did not, as on other occasions, *name the god to whom they dedicated such solemnities*, lest, by mistaking one for another, they might oblige the people to a false worship; and as it was uncertain by what power or god, earthquakes happened, they offered sacrifice to an unknown deity in the ancient form,—*si Deo, si Dea.* The ignorance of the Divine nature made this uncertainty run through the whole of their religion. A. Gellius says, that they whose names were uncertain, or whose sex was doubtful, or whom it was not lawful to declare, were called *unknown gods.* Indeed, there were so many, that Varro wrote a book of the *unknown gods*, and another of the *uncertain ones.* The Celiberians, the Persians, and Arabians, have their *unknown gods*; so had the people of Marseilles, in Gaul.—*Christian Witness.*

## POWER OF RELIGION.

Religion, so far as it prevails, destroys those individual and national sins, which are hostile to freedom. These are the same in an individual as in a nation, and they include every violation whatever of the law of God, but peculiarly those of a flagrant character. These are profaneness, Sabbath-breaking, lewdness, intemperance, fraud, perjury, falsehood, the idolatrous love of money, and various others; sins, which are not less the foes of true and rational freedom, than they are of public and private morality, and of domestic happiness. So far as these iniquities have abounded in other nations, and particularly in those which have been more or less free, they have undermined at the same moment the pillars of law, order, public prosperity and private harmony; such is their necessary and invariable result. Athens and Rome lost not their freedom, until their citizens and rulers had become thus corrupted; such, we have also seen, was the ruin of the Israelites; such has been the ruin of the French republic; such, if we are to lose our freedom and become the last, melancholy sacrifice on the altar of despotism, is to be our ruin. But the religion of the Bible can resist even this desolating flood. If it should generally control our citizens, it will not only say; "Hither shalt thou come but no further, and here shall thy proud waves be stayed;" but it will dry up the very fountains which feed this burning river. The fear of God and the love of Christ,

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will then shine upon our sepulchres, and will remind our descendants who then shall be free, virtuous and happy, that their devout thanks, givings should ever ascend for the matchless birthright which they have received from us, their departed sires.—Rev. W. T. Dwight.

From the Baptist Missionary Magazine.

## GREEKS.

Extracts from Mr. Rollin's Journal.

July 24. The assembly at worship was large; good attention. The Lord was pleased to refresh my own soul with the communications of his love. I had a delightful view of the promised land, that "land of pure delight, where saints immortal reign," and rejoiced in the prospect of uniting one day with the inhabitants of that upper and better world, in songs of praise to our adorable Redeemer.

31. Did not preach—was confined by sickness. Our place of worship was full. I had a great desire to break to them the bread of life.

Aug. 7. Our house of worship was nearly filled with attentive hearers.

## Indian Harvest Feast.

14. The assembly not so large as usual; owing probably to the prevailing sickness, the feast, and certain ceremonies which the Indians of this nation have observed from time immemorial. The feast they observed as a token of rejoicing that they live to eat new corn and other fruits of the earth. Those who believe and practice the tradition strictly, will not eat new corn or any other fruit of the ground till this feast and other ceremonies are attended. They formerly have been very strict, compelling all belonging to the nation to bring a portion of their eatables to the square or council ground, and there cook and eat. After feasting one day they dance at night; one of the men taking the lead, singing, shuffling with his feet, and moving around in a circle. Others follow in single file, men and women indiscriminately. After this, the men seat themselves, and fast four days, occasionally drinking their "black drink," which operates as an emetic; after this they are invincible, in their own estimation, and are prepared for war.

15. Br. and sr. Curtiss left us for the north, the 25th ult.

A few days after they left us, I had a severe attack of the fever, but by the blessing of God and reasonable medical advice, I was soon relieved, although I am not now free from its influence. Many of the emigrants who arrived here in February last, have sickened and died.

Br. Davis wrote me the 4th inst. saying, "The fever is now on me and my little daughter," but I have since heard that he was better, and able to preach.

## Greek Disturbances.

September 12. Twenty-three hundred Indians arrived in this country recently from the old nation. They are hostile. Before they started from their old home they were coupled together with chains. Chiefs and warriors, old and young, down to boys, wore those chains till they reached this side of the Mississipi.

Two persons, chiefs, Ne-ar-mar-hlar, and Ne-ar-me-co, headed this company. Ne-ar-mar-hlar is a great warrior: he fought desperately in a previous war; but begins to feel the influence of old age.

A part of this company are the Uches, who are noted for thefts, robberies, and murders.—Ever after this company left for this country, there has been much excitement among all classes here.

Probably you are aware that the M'Intosh family have had the controlling influence over this western nation, from the first. Such is the fact. And they have watched with a jealous eye, all emigration to this country; indeed they say that this last company and others that are on their way, have no business here.

It is reported that not long since the Cherokees and the M'Intosh party held a secret council, when the Cherokees pledged themselves to support Rolly M'Intosh, as principal chief, against the claims of all emigrants. Rolly is brother to the late Gen. M'Intosh.

The last week Rolly M'Intosh and Ne-ar-mar-hlar, held a talk in presence of Gen. Arbuckle, at Fort Gibson. Ne-ar-mar-hlar said, "It belongs to me of right to be chief, and I will be chief." Rolly replied with warmth, "You shall not be chief. I will take the sword first."

Gen. Arbuckle has anticipated differently, and several weeks ago sent an express to the Governor of Arkansas, for a reinforcement of troops.

Upohleholar is the chief that ordered Gen. M'Intosh's death. It is said that he is on his way to this country, with a large party of eight thousand. The sons of Gen. M'Intosh say, he shall not live twenty-four hours after his arrival here. They seem fully determined to revenge the death of their father. The company that have last arrived, say that the Indians that were friendly to the whites, and assisted in chaining them, robbed them of their horses and flocks, and other property, and when they arrive here, which will be in a few months, they are determined to have satisfaction. In short, such is the state of things among themselves, according to human probability there must be a revolution ere long.

The excitement that now exists, and that will exist for a time to come, is very unfavorable to all missionary operations. There is at this time much prejudice in the minds of some in the nation, against missionaries. Before the late emigrants arrived, the Indians held a council, Gen. Arbuckle present, when some of the chiefs requested him to remove all missionaries from among them. They brought certain accusations against all on the ground. What the specific charges against me were, I have not yet ascertained. When my health is sufficiently good, I design to know and forward the same to you.

Sickness has taken a deeper hold of my constitution latterly. I have been very sick since

my last date. Mrs. R.'s health has been poor. Our only surviving child has been sick, nigh unto death, but the Lord has had mercy on her and us; she is now comfortable.

We think now, should our lives be prolonged until spring, it will be our duty to ask the privilege of a visit to our own country, for the improvement of our health; after which, should the journey prove beneficial, and it should be your pleasure, we would join some of your northern stations; or it might be duty to return here.

The following is the communication of Sx, which was withheld last week for reasons then assigned. The writer of the article has now given us his name and location, and authorizes us to affix his initials, which will not be mistaken by those who will probably themselves at all implicated, or interested.

Under these circumstances the reply is inserted, as is final on both parties.

For the Christian Secretary.

Mr. Editor,—

In looking over the columns of the last Sec-

retary my attention was particularly attracted by a communication, with the caption "Deep River Young Gentlemen and Ladies Bible Society."

The writer has treated largely upon the munificence of that Society, in the recognition of their former Pastor, and in this has perhaps but done justice to them, as well as to his own feelings in the case; thus far all may be considered perfectly consistent. But in tracing the writer along, I observe a case quoted which forcibly struck my mind, and is the occasion of the remarks I may hereafter be called to make: the case is this, the writer says,

A beloved pastor whose acceptance in the church where he labored six or seven years was well credited, once told him that all the letter he could get from the church at parting, was a cold, heartless dismission, without one expression of endearment or aspiration of kindness; he adds, now in the bosom of that church there were probably scores who were the visible fruits of his labors of love, and tears of intercession. Further he says,—An influential minority were not fed by his preaching. With them, perhaps, his fault was that he did not in every sermon dissect the naked bones of the covenant of redemption, so as to make the glorious frame work appear complete, without any such works as sinews, muscles, &c. They have no particular fault to find with him as a diligent pastor, looking well to the wants of the flock, but in the desk they wanted a sound man, that could so happily exalt the system of grace as to leave idle man conscientiously satisfied there was no use for works. It having fallen to my lot, Mr. Editor, to be somewhat concerned in a case which in a limited sense resembles the case referred to, and thinking it possible alusion was had to this, and if so, I concluded it could not be improper at this time to make some few corrections to the broad statements made in the communication.—In the first place, the church to which I allude, after having been blessed with the labors of their beloved pastor, some six or seven years, were called on by him with a request that they would dismiss him from his ministerial labors, (he having received a call from another church,) and expressing it as his opinion that duty required the change, and after some deliberation on the part of the church, it was voted to accept his request. According to the separation took place to the mutual understanding, and good feeling, (as was supposed) of both pastor and church. After a lapse of several months, the Church was called on by the pastor for a letter of dismission to unite with the church to whom he was then laboring, which was readily granted, and the Clerk was directed to forward one—this was complied with in the usual form of writing such letters, not supposing it necessary to differ it in any way from a letter to a private member, as the pastor had already taken a dismission from his labors as heretofore mentioned. However, in this they were mistaken, as they were soon informed by the Pastor that the letter was such as he should not be willing to present to any church, and that it did not contain one kind or affectionate feeling. A copy was called for by the church which was forwarded, and on perusing it, did (in their judgment) contain some expressions of kindness and affection. They therefore were not disposed to forward another; not knowing what would be satisfactory. After some length of time they were informed by the church where the pastor was laboring, that he had been received on the letter sent. There the matter rested, and I for one could have charitably hoped, might have been put forever at rest. As it regards the scores which are the visible fruits of the labors of the beloved pastor,—I think it will be sufficient for him to know, (if he has a right view of the subject) that the blessing of God attends his labors, without being trumpeted in the periodicals of the day. I believe his labors were duly appreciated by the church; and I believe also, it was their intention ever to render him a suitable compensation for his services.

It is stated that an influential minority were not fed by his preaching, and that perhaps he did not in every sermon dissect the naked bones of the covenant of redemption, &c—but that they wanted a sound man, that could so exalt the system of grace, as to leave the idle man conscientiously satisfied there was no use for works. Now if it is to be inferred from this that the prevailing opinion of the church is, that works should be disregarded by them, and they wish for such preaching as would tend to lull them to sleep, the charge will be met with a plain denial—it is true that this church never has, neither can it now subscribe to the new measure system, and of this fact I believe the writer himself is well advised. The church of which I have been treating is now blessed with the labors of one, who in their judgment has been called of God to preach the gospel; and although he cannot yet look back and recount the scores he has been the means of adding to their numbers, still he has the pleasing satisfaction, I believe, of looking around on this side the Atlantic, when aided by the voluminous and vastly varied lots of English and Scotch divines

God that his labors may not all be in vain; and that in God's time, (which must always be considered the best time,) the fruit will appear.—If the brother who wrote the communication is more anxious for the praise of man, than the praise of God he must have it. For my part, I should wish that the crown be placed upon the head of the scape goat.

Sx. or A. F. W.

Jan. 11, 1837.

**How to OBTAIN SUBSCRIBERS**—The short letter below contains the whole secret of obtaining subscribers, by making them acquainted with the contents of the paper. We have seen it often recommended to Methodist preachers to take the same course with their assemblies, and have read many letters from them to their publishers, giving new names for their papers, obtained in this way. Will not all our ministers try this experiment a few times? If it were done, the circulation of the Secretary might be greatly increased; and we should hope good would be done. We thank br. J. for his good example.—Ed. See.

—, Jan. 16, 1837.

Dear Br. BOLLES,

In connection with my discourse yesterday morning, I read to my audience the letter of Mrs. Wade, contained in your last paper. I did it with the confidence that it must produce a deep interest in that interesting Mission, and with the hope that it would awake us to greater activity at home. As an evidence that it was not in vain, I send you the following new subscribers for you paper; although from the coldness of the day, a number of our brethren were not present.

Yours, &c.

R. J.

Here follows an order for fifteen papers in addition to the former number.

## CHRISTIAN SECRETARY.

HARTFORD, JANUARY 21, 1837.

**MACHINERY.** Whether man be saint or sinner, the natural tendency of his mind is the same,—it seeks advancement in knowledge, and the days in which we live are more strongly marked, perhaps, than almost any previous age, for the rapid advancement of the human mind in knowledge of various kinds. The mechanical inventions, which rapidly succeed each other are proof of this; and so is the unprecedented multiplication of seminaries of learning of every kind.

Every new combination or modification of mechanical principles which produces a new machine, is called an addition to mechanical power; and according to its capacity or producing either good or ill, so is its value estimated. The same may be said of the new and wonderful results produced on material an immaterial substances by the science of Chemistry. These newly discovered combinations and mutations are so rapid and so unlooked for as to astonish the world.

When a new machine is produced, its powers to do good or inflict evils are closely scanned by the community, and that in proportion to the probable extent of its influence, or use, and according to these powers is it approved or disapproved.

**Learning is power**, say learned men very truly. And Seminaries of learning are the machines for its manufacture. These machines are multiplying with unprecedented frequency. Learning in the abstract is the same, like steam, or like any material substance, as metals, silk, cotton, wool, &c., which by other machines are transformed or combined into every variety of form to gratify the fancy, supply the wants, or feed the pride of different classes of men. Such transforming machines are schools of law, of physic and surgery, of Theology.

In these schools, learning previously acquired, is made the basis, which is modified, and combined with other additional ingredients, and by a process which may be denominated partly mechanical and partly chemical, a professional education is imparted; and the subject of it is, at once a lawyer, a physician, or a theologian, as the case may be.

If these remarks are just, the importance of such seminaries to the community may be justly estimated. The whole population is affected by them either for better or for worse, according to the soundness or unsoundness of the instructions and training to which a student is subjected; and according to propensities generated in him by the examples set before him; and the mental appetite he may have formed by the literature with which he has been accustomed to gorge his mind. And this mental appetite may be forced by example on one part, and the pride of imitation on the other. Just as a person unacquainted with capsul, cello, &c. when placed at a public tabe supplied with these things, and seeing those whom he deems his superiors gormandizing them, takes it for granted they must be good for food, merely because others, who he supposes are better judges than himself eat them greedily. So, whether they are at first taste revolting to his palate or not, he forces himself to eat them, till in a short course of experiment and the prevalence of fashion, his appetite comes so to crave them, that no meal is esteemed good without capsul and cello.

Now apply these remarks as they are intended to be, to our elevated Theological Seminaries. Professors in those seminaries now declare, that German literature is fast becoming prevalent in them; and if so, what hinders the future and ultimate introduction of the baser German Theology? These Professors plainly intimate that German literature is destined still more to abound in our theological schools; and hence argue the importance of knowing the true sentiments of those men, whose biblical learning is to be transferred to our divinity schools. This seems to be the ground of the present dispute going on between the Boston Recorder and other papers, and Professor Sears, whether Professor Thiglark (reputed as one of the most popular lecturers and evangelical ministers in Germany) is or is not Universalist.

Now we think it may be asked with deep anxiety, what aid have theological seminaries or their students in America to expect from German teachers of divinity? Is there not "sanctified learning" enough on this side the Atlantic, when aided by the voluminous and vastly varied lots of English and Scotch divines

of profound learning and profound piety, and a *meek and prayerful spirit*, to enable men called of God to "preach the word," to understand that word so as to know with sufficient certainty what to preach and what not to preach?

Is it not matter of history that for one hundred and fifty years, pure and undefiled religion, and the doctrines of the word of God on which that religion is based have been, the former on the decline, and the latter subverted by German masters of metaphysical learning in their own country? Why else do we hear every American clerical visitor of Germany proclaiming the fact, that very few of the master spirits of German Theology retain enough of the truth of God to keep the light flickering in its socket? And it may be further asked—are such expounders of the Bible the men from whose writings our young ministers are to learn the way of "God more perfectly?" If not, why are their commentaries translated and printed in this country by Professors in our highest seminaries of the prophets?

If it be replied that none but the writings of the most evangelical are so introduced here; it may be enquired again, why introduce any of them, when their soundness on cardinal points of faith is called in question? The danger against which a warning voice should be lifted is this; that while the chief engineers of these powerful locomotives in New England, (to adhere to the figure with which we commenced,) declare that God set the machinery of these schools in motion, and they dare not or cannot stop them; that they are effecting a great revolution or change in the ministry; and confess also that imminent danger to the churches attends the change; the utmost care should be taken that the mind of no student be exposed to the corrupt sentiments of any person, for the sake of gleaming from among his darkness a few scintillations of biblical criticism, for at most, this is all they can gain.

The whole church of God may be filled with wonder at the sight, to behold the learned teachers of Baptist and other Seminaries in England, inciting upon their pupils the sentiments of Edwards, and of Dwight, while New England divines, from the native country of those eminent evangelical teachers, are sending to the corrupt fountains of Germany for metaphysical theological criticisms, with which to replenish young ministers for New England, and all other parts of our country. It is verily believed that no such design now exists in the bosom of any Protestant theological preceptor in New England, or elsewhere in the United States. But considering that German commentators are already introduced; and considering that Professors who know most of German divines, and their literature, and their sentiments, avow that "German theological literature" is "growing in its influence upon the *theology* of our own country;" and considering also that mental as well as physical appetite may be forced, and become morbid; as its cravings, by the condiments on which it is made to feed, or by which it is tempted, and considering the natural propensity of the mind of man to vibrate, pendulum like, from truth to error, from extreme to extreme; and considering the rapidity with which such vibrations now succeed each other, owing to the excited state of the public mind, and the facilities furnished by the press to generate and foster excitement; we think all evangelical christians should be warned of impending danger.

While a sound theology is taught, let the churches exercise vigilant watchfulness over their theological seminaries, and frown upon any measures which tend manifestly to lead young men who are training for future pastors, into dangerous labyrinths of heterodoxy in faith or practice. It is a well known fact that the theological seminaries are every day acquiring increased power and influence over the destinies of the churches and their ministry, and of course require increased attention on the part of those who sustain them, in expectation of deriving from them intelligent and faithful ministers.

Should any one infer hostility to ministerial learning from these remarks, we can only reply, that the inference must be attributable to exquisite jealousy; the prosperity of that cause is what we would promote, by securing the schools of the prophets from admiring within their walls, the writings of men more famous for biblical criticism than soundness in the faith.

**SABBATH SCHOOL TREASURY.** This excellent monthly visitor is now issued by the New England Sabbath School Union, and is the only thing of the kind published by the Baptists in the United States. It will in future be prepared mainly if not entirely by the Secretary of the Union, Rev. S. S. Mallory. It has always been a good thing for the purpose intended, that is, to promote and subserve the interest and usefulness of Sabbath Schools.

No apology is due to any one but the former editor for saying, that we have not seen one filled with more interesting matter than the first number for this year, which was early received, and has till now unnoticed. We have received several letters from superintendents and teachers, requesting us to furnish them with some small paper or something else, which would assist them in their labors, and interest the scholars. Our uniform reply has been, take the *Sabbath School Treasury*; it is compiled with those objects directly in view, and well adapted to accomplish them.

We once more commend the work to general patronage. It is but fifty cents a year, (12 numbers) payable in advance, and can be had by applying to the Rev. Wm. Denison, Bridgeport; Mr. Hiram Tarbox, Lisbon; Rev. Wm. Bowen, Mansfield; Mr. Almon D. Corbin, New Haven, all in this state; or to Mr. Caleb B. Shute, Agent of the Union's Depository, 47, Cornhill, Boston.

**THE BAPTIST**, is an able conducted and efficient paper, heretofore edited by Elder R. B. C. Howell, and published at Nashville, Tenn. In the two years of its existence, much has been effected by its instrumentality, to enlighten and bring into united action the energies of a part at least of the Denomination that state. Much however, remains to be done there as well as here.

The paper is now issued semi-monthly by Matthew

Lyon, who is both editor and proprietor; brother Howell having retired from his editorial labor, but will still be a contributor to its columns.

We like the change to a semi-monthly, and ardently desire the wide circulation and usefulness of the paper.

**Revival in Abington, Conn.**—A brother residing in Pomfret informs us, that a work of the Holy Spirit has been progressing for more than three months among the people of the parish of Abington in that town. A goodly number of souls are hopefully converted to the faith of the gospel, but none have as yet united with any church.

By a letter from the Literary institution at Suffield, we also learn, that interesting meetings are still granted to them, and one or two have found "the Saviour precious." Will the pious friends of the Institution, suffer us to bespeak a union of their fervent prayers with those of the *Principal*, "that they may see still greater displays of God's power in the conversion of sinners?"

In a letter from Bro. Linsley at New Haven, we were some weeks since informed of his purpose to

## CONGRESSIONAL.

IN SENATE.

Jan. 11. Mr. Walker offered a Resolution for the acknowledgment of the independence of Texas. The President has communicated to Congress his opinion that they ought not to acknowledge the independence of Texas till Mexico has done it.

The Treasury order was, after debate on the motion, referred to the Committee on Public Lands, 22 to 19.

Jan. 14. A memorial was presented by Mr. Tallmadge from the Board of Trade of the city of New York, praying for the establishment of a National Bank, to be located in New York.

Jan. 16. The Expunging Resolution was further debated till late at night, and finally passed by a vote of 24 to 10.

It was further resolved that the act should forthwith be completed. The Clerk accordingly brought in the Journal of 1833—4, spread it upon the table, and marked it as directed; the Senators who were opposed having withdrawn from the room.

## HOUSE OF REPRESENTATIVES.

Surplus Revenue.

Wednesday, Jan. 11.—Mr. Cambreleng, from the committee on Ways and Means, made a report on the subject of the surplus revenue, accompanied by a bill to reduce the revenue of the U. S. to the wants of the government.

Mr. Cambreleng moved that the bill and report be referred to the committee of the whole on the state of the Union.

Mr. Lawrence, of Mass., said that, as one of the committee of Ways and Means, and a member of the minority of that committee, he begged permission to express his entire dissent from it. It was a bill to reduce the revenue in eighteen months to the same standard to which existing laws would bring it down, in five years and a half. It did at once what the compromise a. of 1833 proposed to do in 1842.

The measure, he believed, would exert a disastrous influence upon the business of the country. In one month after the bill was passed, sail must be taken in.

Operations must be suspended. The employer must stop his works, or reduce his labor from two dollars and a half to a dollar a day.

The adoption of this measure would increase the embarrassments of the country.

The Southern States, if they properly considered the subject, would not, in reference to their own interests, favor this measure.

He repeated his call upon the members from New England and New York for their opinions as to this bill. He wished to know, and he thought the country had a right to know, whether there was any concert between the dominant party in the House and those who framed this bill. Was it intended to take up this measure and pass it as an administration measure? If so, there was a probability that it would pass. If not, then the bill was only thrown out here as an expression of the opinions and wishes of its framers. Mr. Lawrence moved for an indefinite postponement of the bill.

## Resolution of the Revenue.

Thursday, Jan. 12.—The House resumed the consideration of the bill of the Committee of Ways and Means for the reduction of the revenue to the wants of the country; the question being on the motion of Mr. Lawrence to postpone the bill indefinitely.

Under the Bill, the proposed reduction of seven millions will be made as follows: Two millions three hundred and thirty three thousand dollars will come off on the 30th day of September next; the same sum on the 31st of March 1834; and the like sum on the 30th of September 1833. Thus all dues will be brought down to 20 per cent, *ad valorem*, on the 30th of September 1833, and the reductions contemplated by the Compromise Act will take effect at the time last mentioned, instead of being deferred till 1842. Messrs. Lawrence, Ingersoll and Corwin, form the minority of the Committee, and are united in earnest opposition to the measure.

Mr. Muhlenburg moved that the bill and report be laid on the table. The motion to lay on the table was decided in the negative, yeas 44, nays 119.

The bill and report were then ordered to be printed.

## Avalon Petitions.

Monday, Jan. 16.—Mr. Hale's motion that the petition presented on Monday last by Mr. Adams, from certain inhabitants of Dover, in the State of Massachusetts, praying the abolition of slavery in the District of Columbia, be not received, being under consideration.

Mr. Howard rose to make an effort to enable the Western and Southern States to present their petitions. He moved therefore, that the rule be suspended, in order to move that this day, the States be called for petitions in reverse order, beginning with Wisconsin.

Mr. J. Q. Adams rose to oppose the motion, but was informed that it was not debatable. Mr. A. then called for the yeas and nays on the question, and they were ordered, and were, yeas 125, nays 53.

Petitions were then presented from the territories and the several States. Some of the petitions from Pennsylvania and Ohio were for the abolition of slavery. Their reception, in each case, was objected to, and the question of reception laid on the table.

A fire broke out in New-London on Saturday morning last, which destroyed the dwelling house of Mr. Nathan Beckwith, and the shops owned by Mr. Samuel Chaney, and Mr. Beckwith, in Court street. The shops are occupied by Mr. Chaney, W. T. Turner, and T. Swain. Mr. C. was the only one insured. Loss of the others estimated at \$3,000. The Gazette states that there has not been such a fire in that city since 1781, when the town was burned by Benedict Arnold.—*Conn. Courant.*

*Fire at Newark.*—The Newark Advertiser states, that on Tuesday night, Mr. Wm. Lloyd's large coach factory, with most of his stock, was destroyed by fire, which broke out in the centre of the second story, soon after twelve. The destruction of property is estimated at \$15,000, upon which Mr. L. was insured \$9000.

*Indiana Determination.*—Tuck-e-batch-i-had-joe, with his body of Crooks, 2 or 3,000 strong, has stopped above Pitt's it is said, and will go no farther unless it suits him. He says he's west of the Mississippi, and there is no power to compel him to proceed.

*Banking in Indiana.*—All the banks in the state 12 in number, are branches of a State Bank. The state owns one half of the Stock in all the branches, and is responsible for all the bills. The Presidents, Cashiers, and Directors, are responsible to the State to the full amount of all their property, so that while the bills are as safe as the faith of the State, the state itself can be exposed to very little hazard; and as one half of all the profits go to the State, every citizen is interested in the prosperity of the banks.

*Letter from Europe.*—The packet ship South America, Captain Barstow, brings London papers of the 20th, and Liverpool of the 21st of Dec. By these it appears that the money market in London was rather easier, but the pressure by no means over. The woolen trade was very dull, and scarcely any thing doing. The iron masters in England, Scotland, and Wales, had determined to blow out, and stop as many as sixty furnaces for three months, reducing the quantity of iron manufactured, 4500 tons a week. The Paris papers were filled with lamentations at the severe defeat of the army of Algiers, under Gen. Clauseau, before Constantine in Africa. The losses are calculated at 1500 men, who perished in the campaign, three fourths of whom died of cold and hunger; 5000 able bodied

men returned to Bona, bringing with them a convoy of between 3,000 and 3,500, sick and wounded. The hospitals were full, and the fever raged in them with such violence, that few it was feared would recover. The artillery was all saved. It was reported that Gen. Trezal had died of his wounds. The Duke de Nemours, the King's second son, was with the expedition, but escaped uninjured, and had returned to France.

It appears no other expedition will be undertaken against Constantine before April. 20,000 or 25,000 men will be assembled in the meanwhile at Touion, so as to be able to strike a decisive blow. It is reported that Marshal Clauseau's resignation of the government of Algiers will be accepted, and the Count intends to confer it on the Duke of Mortemart.

The flood in the river Seine at Paris, has subsided a little, though the lower streets of many houses near the river were still under water. Great disasters had taken place throughout the department by the inundations. Driven from their usual haunts by the waters being "out," a "band" of 28 wild boars made, on the 9th inst., a descent on the village of Ingland (in the department of the Moselle), but being attacked by the inhabitants fled towards the wood of Königsmacher.

The disasters of the French ships employed in cod-fishing on the coast of Iceland had been so many, and so extensive, that no fewer than 147 seamen belonging to the port of Dunkirk alone, had perished during the season.

The civil war in Spain was still carried on the advantage of Don Carlos, by his general Gomez, who was making his way rapidly through the northern provinces, and had captured Gen. Lopez. Portugal was still in difficulty, but had mustered funds to pay the dividend on her debt, due on the 1st inst. The Ministry had presented to the Queen, a decree for the abolition of the Slave Trade, and it had received the royal sanction. It imposes imprisonment and heavy fine upon any of her subjects engaged directly or indirectly in the trade, and it states that all Portuguese seamen found on board slave vessels will be condemned to serve four years in the navy without pay.

An insurrectionary movement, which was about to take place at Vizcaya on the 2d inst. was frustrated by the timely interference of the Military Governor, Baron de Stobatz; some resistance however being offered, two of the conspirators, a priest and a lieutenant, were killed.—*N. Y. Transcript.*

*Hurricane at London.*—On Tuesday, Nov. 20th, the metropolis was visited with a tremendous hurricane, which was more severe than any gale of the kind which has happened during the last fifty years. Every house has suffered more or less, and the streets were strewn with the fragments of broken tiles, slate, &c., which had been forced down. Several individuals were killed, and numbers severely injured by falling of roofs, walls, and stacks of chimneys, and the damage to property must have been immense. Much injury has been done to the shipping in the river, several tiers of vessels having broken loose, and came in contact with each other. The watermen have suffered much from the hurricane, which has broken more than 20 boats. The accounts from Brighton, too, are very disastrous.—One individual has been killed, and several wounded by falling of a sheet of lead from a house; almost every building has been injured, and the chain-pier suffered materially. From Exeter, Portsmouth, Deal, and other parts of southern counties to which the storm seems to have been confined, the accounts are no less disastrous.

*Term of Sentence.*—Varies from 8 months to 20 years, and during natural life; or 16, the number is 23.

*Crimes.*—Murder, punishment commuted, 3; manslaughter, 7; assault, with intent to murder, 8; robbery, 2; assault with intent to rob, 2; attempt to poison, 1; arson, 2; burglary, 3; attempted violence, 6; adultery, 3; polygamy, 1; bigamy, 3; passing, or having in possession with intent to pass, counterfeiting money, 11; forgery, 18; receiving stolen goods, 2; obtaining goods by false pretences, 2; felonious assault, 1; malicious burning, 2; breaking a house in the night time, 1; breaking a house in the day time, 1; embezzlement and larceny, 1; attempt to steal, 1; common and notorious theft, 7; larceny, 173.

*Employment.*—Stone-cutters, 55; carpenters, 4 team hands, 16; tool grinders, 3; blacksmiths, 21 whitesmiths, 4; shoemakers, 13; cabinet makers, 46; upholsters, 6; hatters, 10; timmen, 5; tailors, 4; coopers, 3; brush makers, 22; cooking, washing and baking, 10; waiters and messengers, 5; barbers, 2; sweepers in solitary prison, 1; wood-sawyers and lumpers, 5; invalid on light labor, 1; superannuated, 1; in solitary confinement, 3; blind, 1; attendant in hospital, 1; patients in hospital, 7.

The Institution was first opened for the reception of Convicts on the 12th of Dec. 1805. The whole number of Convicts received from that date to the 30th of September, 1836, is 2963. The whole number discharged during that period of time, by expiration of sentence, order of Court, or who have escaped, 2972. The whole number discharged by pardon, or remission of sentence, is 458. The whole number deceased, is 160.—*Transcript.*

*Fate of Edward Gould.*—The fate of Mr. Edward Gould who was engaged in the battle of Dunlawton, in Florida, on the 11th of June last, is thus announced in the St. Augustine Herald:

Having swam to an island after the battle was over, he was taken by the Indians and carried to their camp. He was wounded in the thigh, and they bound up his wound and otherwise treated him kindly. At sunset they stripped him of his clothing, and told him to go, that he was too young to kill and they would not hurt him. He started from the camp and had proceeded about fifty yards, when, at the preconcerted signal, he fell before their treacherous rifles; twelve balls were lodged in his body and he died without a groan.

One of the soups presented at the Imperial feast conferred on the late British embassy at Tien-tsin, China, was a compound of mare's milk and blood.

*Rather Tough.*—An eastern paper states, that a young southern planter lately boasted to a northern friend that he had children enough by one wrench to bring him seven thousand dollars.—*N. Y. Trans.*

*Flood at Buffalo.*—The city of Buffalo was visited by a severe westerly gale on the 21st ult. which created a flood, inundating the lower part of the city, called the "flats." The damages are estimated at \$16,000.

*Silver.*—It may not probably be known, says the N. Y. Star, that we work up and dispose of at least half a ton of silver every week in this country. It is manufactured into silver ware of all kinds, for domestic purposes, pencil cases, articles of ornament, and plated ware. For the latter great quantities of silver are used, as most of the furniture of modern houses have plated knobs, hinges, &c. We should say that half a ton of silver weekly is below the quantity used.

*Disgraceful Scene at New York.*—Monday, says the New York Commercial of Wednesday evening, was of course devoted to visiting, the sending of gifts, and interchange of good wishes and other kindred civilities. The weather was piercingly cold, which circumstance tended to make the young gentlemen step about more briskly than common. We are informed that the honor the mayor was favored with extraordinary number of calls, by extraordinary people, who testified, the love they bore for him, after a rather extraordinary manner. As usual, the supplies were as plentiful as they were excellent. But the eating and drinking was much after the primary style. One fellow would seize a turkey, another a fowl, and tear it asunder with his teeth and fingers—taking care to wipe the latter on the damask curtains. The carpets were ruined, tables broken, glasses crushed, and sofas smashed, &c. In a word, the Sovereign mob, were lords of the ascendant. They were your true leveling—favored by an equal division of every thing, pro-

sporous, mixed in water, is an instantaneous and powerful emetic; the other one availed himself of this remedy upon the spur of the moment, and no ill effects from the poison have since arisen.—*Bunker Hill Aurora.*

*PUNISHMENT FOR RASHNESS.*—It will be recollect that our readers, that last summer a most awful accident occurred on the Boston and Providence railroad. It was attributed to the carelessness of the conductors, and an action for damages was brought against them. The following is the result.—*N. Y. Weekly Messenger.*

The actions brought against the Boston and Providence Railroad Company, by the naval officer and seamen who were injured by the collision, last summer, near Dedham, have terminated in favor of the plaintiffs, and the giving of heavy damages was allowed.

For Howell, who was severely injured in a delicate part. . . . . \$2,250

James Thompson, who lost the calf of his leg. . . . . 2,250

Murdock, who received an internal abdominal injury. . . . . 3,000

White, for fracture of thigh bone and shortening his leg one inch. . . . . 1,500

Cummings, who had his collar bone broken, but deserted from the hospital. . . . . 175

Rawson, who broke his fore arm, and also deserted. . . . . 175

Total. . . . . \$9,350

After the verdicts were rendered, a judgement by consent of parties was entered, in favor of Lieut. Russ, for \$2,000; making in all, \$11,350, which the company has to pay for the rashness of the conductor, in pushing on his engine at full speed, without being first sure that the other train had passed. The effect will unquestionably be good, in making engineers and conductors more prudent and careful. The following remarks upon the trial, are copied from the Boston Sentinel.

Great praise is due Capt. John Percival of the U. S. Navy, for his disinterested efforts in sustaining the rights of the seamen under his command.

On his own responsibility he caused the prosecution to be urged in favor of the seamen, and had there been no verdict in their favor, he would have been responsible for the costs of the prosecution, as the men would have been unable to pay the expenses of the suits.

The following remarks upon the trial, are copied from the Boston Sentinel.

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## POETRY.

For the Christian Secretary.

Lines to ——  
 " Thy will O God be done."  
 Remember oft thy Saviour's prayer.  
 When suffering 'neath affliction's rod:  
 In that dark hour of lone despair,  
 He prayed—THY WILL be done, O God.  
 If hope should flatter, fortune smile,  
 And bright should be life's mid-day sun;  
 See that you flee the tempter's wife,  
 And pray—they will, O God, be done.  
 But should thy way be dark and drear,  
 Saddened by affliction's rod:  
 Trust in thy Saviour—never fear,  
 But pray—THY WILL be done, O God.  
 Eternal sun-shine cannot be,  
 In this sad land by mortals trod;  
 What e'er may yet remain for thee;  
 Still pray—THY WILL be done O God.  
 Thus shall thy life be truly blest,  
 Till its short period here is run;  
 And sweet shall be thy heavenly rest,  
 When all THE WILL of God is done.

CAROLUS.

Jan. 1837.

From the National Intelligencer.

LETTER FROM DAVID M'CLURE, ESQ., TO NOAH WEBSTER, L. L. D.

Philadelphia, Sept. 24, 1836.

DEAR SIR:—I take the liberty to send you a pamphlet containing a system of education for the Girard College. The subject is highly interesting, especially to all those who, like yourself, know how to appreciate the great importance of sound learning, and can rightly estimate its intimate connection with the future prosperity of our beloved country.

With the system I also forward the views entertained by many highly respectable gentlemen, and would be very grateful for the honor of being favored with such opinions as you may, after a careful perusal of the work, be inclined to express.

Very respectfully, yours,

DAVID M'CLURE.

EXTRACT FROM THE REPLY.

New-Haven, Oct. 25, 1836.

DEAR SIR:—I have received and perused the system of education for the Girard College for orphans, which you have been so good as to send me, and for which please to accept my thanks.

In regard to the merit of the system, on which you request my opinions, I will make a few remarks, although I do not think myself so well qualified to judge of it as many gentlemen who have been in the employment of instruction in our higher seminaries.

I will take this opportunity to remark on a peculiarity in the institution of the Girard College. If I am not misinformed, according to the will of the founder, the Christian religion cannot be made a subject of instruction, and clergymen are precluded from being trustees, and from having any concern with the education of the pupils.

Now sir, in my view, the Christian religion is the most important, and one of the first things in which all children under a free government, ought to be instructed. In this institution it is of more importance, as the pupils will be orphans, and may be destitute of parental instruction.

No truth is more evident in my mind, than that the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people. The opinion that human reason, left without the constant control of Divine laws and commands, will preserve a just administration, secure freedom and other rights, restrain men from violations of laws and constitutions, and give duration to a popular government, is as chimerical as the most extravagant ideas that enter the head of a maniac. The history of the whole world refutes the opinion; the Bible refutes it; our own melancholy experience refutes it.

When I speak of the Christian religion as the basis of government, I do not mean an ecclesiastical establishment, a creed, or rites, forms and ceremonies, or any compulsion of conscience. I mean primitive Christianity, in its simplicity, as taught by Christ and his apostles; consisting in a belief in the being, perfections, and moral government of God; in the revelation of his will to men, as their supreme rule of action; in man's accountability to God for his conduct in this life; and in the indispensable obligation of all men to yield entire obedience to God's commands in the moral law and in the Gospel. This belief and this practice may consist with different forms of Church government, which, not being essential to Christianity, need not enter into any system of education.

Where will you find any code of laws among civilized men, in which the commands and prohibitions are not founded on Christian principles? I need not specify the prohibition of murder, robbery, theft, trespass; but commercial and social regulations are all derived from those principles, or intended to enforce them. The law of contracts and bills of exchange, are founded on the principles of justice, the basis of all security of rights in society. The laws of insurance, are founded on the Christian principle of benevolence, and intended to protect men from want and distress. The provisions of law for the relief of the poor, are in pursuance of Christian principles. Every wise code of laws, must embrace the main principles of the religion of Christ.

Now the most efficient support of human laws is, the full belief that the subjects of such laws are accountable to higher authority than human tribunals. The halter and the penitentiary may restrain many men from overt criminal acts; but it is the fear of God, and a rea-

son for his authority and commands, which alone can control and subdue the will, when tempted by ambition and interest to violate the laws. Whatever superficial observers may think, it is beyond a question, that the small band of real Christians in Protestant countries has more influence in securing order and peace in society, than all the civil officers of government. Just in proportion as the influence of such men is impaired, is the increase of crimes and outrages upon the rights of individuals and upon the public peace.

It has been a misfortune to the citizens of this country, that from their abhorrence of the ecclesiastical tyranny of certain orders of the clergy in Europe, they have contracted strong prejudices against the clergy in this country, who have neither rank nor temporal power, and whose influence is derived solely from their personal attainments and worth, and their official services.

The clergy in this country are generally men of learning and of good principles. They have been uniformly and pre-eminently the friends of education and of civil liberty. The learned clergy among the first settlers of New England, had great influence in founding the first genuine republican governments ever formed, and which, with all the faults and defects of the men and their laws, were the best republican governments on earth. At this moment the people of this country are indebted chiefly to their institutions, for the rights and privileges which are enjoyed.

During the revolution, the clergy were very useful in supporting the courage and fortitude of our citizens, and in restraining their impulsive passions. They have uniformly been the supporters of law and order, and to them, is popular education, in this country, more indebted than to any other class of men. That such men should be precluded from any concern in the education of youth in literary institution, is a reproach to a Christian country.

It may be said that the clergy are bigoted men, and often engaged in controversy. But other classes of men are liable to the same imputation; and nothing in the character of clergymen furnishes a good reason for proscribing their aid in the education of youth.

Clergymen differ chiefly on speculative points in religion; in the fundamental points, to which my description of religion is limited, they are probably all united; and in support of them they would join in solid phalanx to resist the inroads of licentiousness.

The foundation of all free government, and of all social order, must be laid in families, and in the discipline of youth. Young persons must not only be furnished with knowledge, but they must be accustomed to subordination, and subjected to the authority and influence of good principles. It will avail little that youths are made to understand truth and correct principles, unless they are accustomed to submit to be governed by them. The speculative principles of natural religion will have little effect, or none at all, unless the pupil is made to yield obedience to the practical laws of Christian morality; and the practice of yielding such obedience must be familiar and wrought into habit in early life, or the instruction of teachers will, for the most part, be lost on their pupils. To give efficacy to such a course of education, the pupil must believe himself to be accountable for his actions to the Supreme Being, as well as to human laws; for, without such belief, no dependence can be had upon his fidelity to the laws, when urged to violate them by strong passions, or by the powerful temptations of present advantage.

The experience of the whole world evinces, that all the restraints of religion and law are often insufficient to control the selfish and malignant passions of men. Any system of education, therefore, which limits instruction to the arts and sciences, and rejects the aid of religion, in forming the character of citizens, is essentially defective.

In giving this view of my opinions, I am aware that I expose myself to the obloquy of modern philosophers. But this I disregard; for I have in support of my opinions, the experience of the whole civilized world, as well as the proofs presented by inspired truth, from the beginning to the end of the Bible; that book which the benevolent Creator has furnished for the express purpose of guiding human reason in the path of safety, and the only book which can remedy, or essentially mitigate, the evils of a licentious world.

From a full conviction of these truths, I firmly believe that without material changes in the principles now prevalent in the United States, our republican government is destined to be of short duration.

An attempt to conduct the affairs of a free government with wisdom and impartiality, and to preserve the just rights of all classes of citizens, without the guidance of Divine precepts, will certainly end in disappointment. God is the supreme moral Governor of the world he has made, and as he himself governs with perfect rectitude, he requires his rational creatures to govern themselves in like manner. If men will not submit to be controlled by his laws, he will punish them by the evils resulting from their own disobedience.

Be pleased sir, to accept the respects of your obedient servant,

N. WEBSTER.

From the Springfield Gazette.

## THE DRUNKARD'S WIFE.

Mr. Editor—At the late Temperance Convention, the following horrible circumstance was related as having occurred in a distant part of this country.

A certain drunkard, upon whom intoxication commonly operates by inflaming him with passion and rage, not long since, sharpened his butcher knife in a fit of drunkenness, and went to the bedside of his wife, who was confined by sickness so as to be unable to rise, and frantically brandishing the knife over her head, threatened to cut her throat. He then spent some

time in telling her of the importance of preparation for death, and of the necessity of her making immediate preparation, as he was determined to kill her. His conversation was interlarded with horrible oaths and blasphemies, and accompanied by violent gestures, sometimes as if to plunge the knife in her heart, and sometimes as if to sever her neck. After she had thus remained for some time in an agony of terror, expecting death every moment, a little child succeeded in calling in some neighbors before his purpose was executed.

Soon afterwards, his bottle being exhausted, he ordered one of his little daughters to go to a retailer's store not far distant, where he was accustomed to resort, and get it filled with rum. She dared not disobey. As soon as the mother could get an opportunity, she sent another little daughter to the retailer, with a message from her. The last arrived breathless at the store, just as the first asked for rum.

"Mr. ——," said she, "mother says, don't let father have any rum, for she is afraid he will kill her."

The merchant knew his disposition, and paused—we cannot say what were his reflections—but he soon resolved. "I will run to sell," said he, "and any body that will pay for it may have it." He filled the bottle and sent it to the drunkard. This may not be minutely accurate, but is substantially correct.

We do not know the name of the retailer by whom this atrocious act was committed. But the fact that such a deed may be perpetrated in a Christian land, and under the sanction of law, ought to rouse the whole community. If we have no way to punish, or prevent such an act of unfeeling brutality towards a sick, defenseless woman, it is time we had. A single case of this kind is sufficient to call for legislative interference. It is a subject in which the public have no conflicting interests. Every man, woman and child,—excepting the individual who gained a few cents by selling the bottle of rum,—is deeply interested to prevent the recurrence of such conduct.

HUMANITY.

"LET ME ALONE.—Mark, i. 31.

"Let me alone," said an undutiful son, in reply to the exhortations of his father; "Let me alone, I will do as I please, and your talk is of no use." In a few days, this gamester and debauchee finished his race in the grave.

"Let me alone, I am my own guardian," said one in reply to his beseeching wife, who was kneeling at his feet, imploring him in plaintive strains not to go again to the tavern and the card-table. "Let me alone," he said, and leaving her in tears, he went to the place of rendezvous, and in a few hours his work was finished—he was in eternity, a self-murderer! and his wife and little ones were beggars.

"Let me alone," said a poor creature, as he was reciting to the grog shop to complete his debauch; "let me alone, I know what I am about; I drink no more than I need; I can govern myself, I despise a drunkard." He went on his way, and the next morning he was found a stiffened corpse upon the frozen ground.

"Let me alone," said a man, as he was taking his morning dram, to his wife who mildly expostulated with him, and tenderly hinted her fears that he was becoming too fond of morning drinks; "let me alone; I drink no more than I need, I can drink or let it alone." A few months after, the same man staggered home from a militia muster, and for his abuse to his family, received in prison the just reward of his deeds.

"Let me alone," said a manufacturer of ardent spirit, as a friend presented to him the tract called "An Alarm to Distillers and their Allies;" "let me alone; I am in a free country; my business is honest. I must support my family." In a few months his son was turned out of the church for intemperance; his eldest daughter married a miserable drunkard, his own distiller; and he himself became endorser for one of his best customers who ran away, and in one year, ruin, beggary, and shame came upon the whole family.

"Let me alone," said the tavern keeper; "I do not sell to drunkards; I only sell to support my family." A year or two made it manifest, that his bar had at least one good customer, and he ended his days a drunkard and in prison.

From the Hampshire Gazette.

## CANADA MISSION.

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SAB. Aug. 28.

In the presence of a full house, the Granby church renewed the confession of her faith and covenant. This was like the day of her espousals—a solemn transaction and deeply felt—then came the holy communion of the saints, the first the church had enjoyed for more than three years. Praying mothers walked six miles through the woods to gladden their hearts and eyes with the sight. And we were glad. We prayed—we sang—we wept. We blessed God that he had opened a fresh spring in the desert for his thirsty people, and given them a little reviving in their bondage. There was one admission to the church, and one baptism.

Said a pious Scotchman, as with his wife he was walking back to his distant hut, sixteen years have I been on the continent of America, but I have enjoyed no day like this day.

I afterwards rode eighteen miles to pass the night with this very interesting family; happy to find the ancient custom and example of what is so beautifully described in the "Cotter's Saturday night." It was a scene which transferred me to the land of his Fathers, and I must be permitted a short digression to give an account of my reception.

The evening I came to his retired dwelling—which, with the exception of benches and stools, contained but one frail chair for a seat—as he gladly presented me his toilworn hand, he said with a good deal of emotion, "I could once sir, have taken you into as good a room and shown you as rich furniture as any in this

country, but it is all gone." (He had been a merchant in Glasgow.) Among other remarks, said his wife, "I never thought God was good until I was poor." Were you not weary man when you came from the communion at the village, I inquired? "O yes sir, I was so tired, I could hardly stand, but it was the happiest day I have seen in America."

Soon after tea, (and all in this region partake of this beverage three times a day,) the table was drawn again near the fire-side, and from an ancient chest, a bundle of letters was taken, which had come from parents and friends in his native land. There were nine of us in the circle. The letters were spread around the table, and a dozen hands, for some of the children put out both, were soon filled. The one on which I happened to place my hand was badly torn, and many words gone. I inquired the cause. They had been wet. The rain had driven in through the roof, or between the logs of their habitation, found its way to these dearest treasures of memory, and wholly, I had almost said cruelly, effaced many sentences of parental affection. And even if tears spotted some of them, would it have been unnatural for those to read and weep, who for sixteen years, and at the distance of three thousand miles, had been separated from their once affluent and happy home? Happy!—happier now than ever. The Bible came next, the kind letters from our heavenly Father, and neither time, nor wind, nor rain, has obliterated a single promise. Each one was supplied with the sacred volume; but before it was opened, the head and officiating priest of the household, in a most solemn and devout manner, invoked the divine blessing. Every thing was done decently and in order, no sign of rudeness or impatience; all seemed to be deeply impressed with the thought that it was the hour of prayer, and was not to be mocked. As the reading ceased, a few words of warning and entreaty were made to the family; .

: Then kneeling down to Heaven's Eternal King, The saint, the father and the husband prays, Hope springs exulting on triumphant wings, That those they all shall meet in future days, No more to sigh or shed the bitter tear; Together hymning their Creator's praise, In such Society—yet still more dear, While circling time moves round in an eternal sphere.' No sooner was the bounties of Providence removed from the morning table, than his daughter came with her load of Bibles and Testaments, and the social circle was again supplied. We occupied our seats as at breakfast. I inquired if they could sing. "We do not to the Sabbath, and we will now, if you wish it," was the reply. The hymn he read and listened, began with,

"Father I faint, I long to see," &amp;c.

Music has its choicest instrument in the heart; and as all sung, if there was not a perfect union of voices, there was of spirit. Was called upon for some farewell words; but how undesigned and providentially had I been reproved. I was called to witness the worship of a family, not for decency's sake, not to appear religious, or to serve an occasion, because there was a Missionary—a minister, or company present, but the customary morning and evening devotions of a family in the wilderness, of a man who thus daily and yearly, and far from public observation trained his household for God. How many a father who may read this sketch must feel rebuked by this noble example.—The farewell words—they were heightened with the promises of eternal mercy to the poor, and heavy laden. We all wept as we kneeled down on the shattered floor, and unitely looked up to the God of all comfort for his blessing and his love.

"How true, that in fair virtues heavenly road The cottage leaves the palace far behind."

The wealth of the church may have its honors—her alms-giving its reward—her sword its conquests—her talent, learning and beauty, their respect and praise, but would I feel that religion is from heaven, and have my faith confirmed in His Divinity and covenant love, who hath said I will never leave thee nor forsake thee, and who himself had not where to lay his head; let me share the conversation, and the humble, submissive, grateful prayers of the pious poor. I say not of the idle and filthy abode, for certain it is, piety will sweep the kitchen as well as cleanse the heart. How many brush up their religion, as they do their houses and persons, because they expect company, or to make a call.

*Cyrus the Great*, founder of the Persian empire, said to his sons, in his last days:—Fear the gods, who never die, who see all things, and whose power is infinite: fear them, and let that fear prevent you from ever doing, or desiring to do, any thing contrary to religion and justice. Every thing in the life of this great prince, had corresponded to the precept here given to his sons. He would never enter upon any grand enterprise, whether of peace or war, without first having sacrificed to the gods, and invoked their favor. The Christian should not disdain to learn wisdom from this heathen prince. Let the fear of God prevent you from doing anything contrary to justice and religion. In all human systems of society, both in civil and religious regulations, the principle of fear appealed to, to direct men to acts of justice and right; and what marvel, if it be so in the Divine Government? From fear of offending God, Christians should do nothing contrary to justice and religion. But stronger motives than that of fear, urge fidelity upon believers in the Gospel; love to God, a desire to glorify Him, should incite to justice and piety. The dying saint, then, can address his children thus—Love God; and let that love prevent you from doing anything contrary to religion and justice.—*Morn. Star.*

## OLD BOOKS.

We cannot bear a stronger testimony to our sense of the following noble passage from that old man eloquent, Samuel Taylor Coleridge, nor afford better evidence that it did our heart

good, than by hastening to give it.—Why are not more gems from our early prose writer scattered over the country by the periodicals? Great old books, by the great old authors, are not in every body's reach; and though it is better to know them thoroughly than to know them only here and there, yet it is a good work to give a little to those who have neither time nor means to get more. Let every book-worm when in any fragrant, scarce old tome, he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it.'

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